

1. Kabrastaan me Hazri :

Hadees: Rasulallah ﷺ ne irshad farmaya, jo shaks apne maa baap ki kabr par har Jumma ke din ziyarat karta hai to Allah usko baksh deta hai, wahan jakar jab Surah Yaseen ki tilawat karta hai to har huruf ka sawab Allah usko fermata hai

Rasulallah ﷺ ne dusri Hadees me irshad farmaya, ke jo banda baar baar apne waledain kibr ki ziyarat karta hai, to jab ye jo hazri dene wala hai jab inteqaal karega, farishte uski ziyarat ko ayenge

2. Hadees : Kabrastaan me dakhil hote wakht salam:

- "assalamoalaikum ya ahlal kubur", ai jitney kabr wale ho tum par salam
- "yaghfirul lahu lana walakum", Allah hamari bhi maghfirat kare aur tumhari bhi maghfirat kare
- "nasarullaha lana walekamul afiya", ai kabr walo hum Allah se hamare liye bhi salamti ki dua karte hain aur tumhare liye bhi
- "wa inna inshallahun bekum lahikum", inshallah bahot jaldi hum apse milne wale hain

3. Hadees: Huzur ﷺ ne farmaya, ke jab banda apne kisi bhai ki kabr par jata hai jisey wo duniya me pehchanta tha to ab bhi pehchanta hai aur jitni dair ap musalman bhai ki kabr par khare rahenge utni dair tak usko sukun milta rehta hai

4. Kabr par azan dena kaisa

Tablighi Jamaat aur dusre deegar firqe ke log kehte hain ke kabr par azaan dena Quran aur Sunnat se sabit nahi hai

(a) Shah Abdul Aziz Mohaddis e Dehlvi رحمه الله عليه apni malfuzat 'Azizi' me farmate hain, ke kabr par azaan dena zamana kadeen se rayez hai. 900 hijri ke ek bahot bare Imam Ibn Hajar Al Makki Al Haytami As Shafeyee رحمه الله عليه apni kitaab "Fatawey Hadisiya' me farmate hain, ke kabr par azaan sunnat se sabit hai

(b) Is ta'alluk se Ala Hazrat ne ek puri kitaab likhi hai naam hai, "Izanul Ajri Fi Azanil Kabr", hindi me bhi aate hi jiska naam hai "Azaney Kabr", aur Ala Hazrat se pehle ke bhi Hazrat ne jinko deobandi bhi mante hain jaise ke Hazrat Imam ibn Abedin Shaami ki "Raddul Mohtar", khud farmate hain ke azaan mukhtalif

moako par dena masnun hai, masnun yane sunnat se sabit hai, ek hota hai sunnat aur dusra hota hai sunnat se sabit hona, dono me fark hota hai, jaise ke

- Bacche ke paida hone ke baad kaan me azaan dena
- Kisi paagal par junoon sawaar ho jaye to uske kaan me azaan dena
- Jab aag lag jaye aur aag kabu me na arahi ho aag ke kareeb khare hokar azaan dene se aag sarb ho jati hai
- Toofan aa jaaye to azaan dena chahiye
- Jung ke moake par azaan dena
- Moat ke baad, dafn karne ke baad kabr par azaan dena

(c) Hadees: Sahih Bukhari ki Hadees hai, Allah ke Nabi farmate hain, jab azaan di jaati hai tab shaitan hawa kharij karte hue maqam e rawah tak bhaag jata hai, ye maqam e rawah ek maqam jo Masjide Nabawi se 36 mile ki doori pe tha, kyun, Huzur farmate hain ke azaan ke kalamat shaitan par sab se bhari hote hain, uske kaan par dabaw parta hai wo bardash nahi kar pata hai, to bhaag jata hai, aur jab azaan khatm hoti phir wapas aa jata hai

(d) Hadees: Imam Hakim Tirmizi رحمه الله عليه apni Hadees ki kitaab "Nawaderul Usool", apko deobandi aur wahabi dono maante hain ye taqreeban 1200 saal pehle ke imam hain, Hadees byaan karte hain, ke Allah ke Nabi ﷺ farmate hain ke jab bande ko kabr me rakh diya jata hai to shaitan ek haseen shakl me aata hai, kabr ke andar, aur jab farishte puchte hain, ke tera rab kaun, wo apni taraf ishara karke kehta hai ke mai hun tera rab, to banda farishto ki haiwanath shaklo ko dekhkar dara hua ghabraya hua hota hai to keh deta hai ghabrahat me haan tu hi mera rab hai

(e) Hadees: Ibn Maaja me Hadees hai, Abdullah ibn Umar رضى الله تعالى عنه se riwayat hai, ke jab Abdullah ibn Umar رضى الله تعالى عنه jab kisi kabr pe jaate aur kisi maiyat ko dafn karte, to haath uthakar dua karte, "ai parwar digar humne isko Rasulallah ﷺ ki millat par tere hawale kiya, yaane unke deen par, ai Allah isko shaitan ke waswaso se bacha", sahaba ne pucha ke ap jo ye dua karte hain ke ye

kya ap khud karte hain ye apne Rasulallah ﷺ se ye dua karte hue suni, farmaya, ke maine Nabiye Kareem ﷺ se suni

(f) Lehaza in hadeeso se sabit hua ke kabr me shaitan aata hai aur Bukhari ki Hadees se bhagta hai, to jab apne murde ko dafn kiya aur azaan di, to azaan dene ki barkat se Iblis bhaga to murde ko behkane wala shaitan raha nahi, natija kya hua ke murde ko jawab dene me asaani ho gayi, isliye azaan di jaati hai

5. Daawey ke mutabik daleel ka mutalba hota hai

Ye wusul ki baat hai, wahabi be usool ke log hain, ek wusul yaad kar lijiye, agar mai kahun ke mobile chalana sunnat hai, to ap puchenge ke Huzur ne kab mobile chalaya daleel dijiye, dawat mera kya tha, sunnat ka, mai kahun ke chawal khana farz hai, to mera dawa hua farz ka, ap puchenge ke farz wo hota hai jo Allah ke taraf se hukm ho, Quran me kahan hai dikhaiye, to jaisa dawa hoga waise mutalba

Azaan, Fatiha ko humne sunnat to kabhi nahi kaha, hamare Ullema isko kehte hain ke Mustahab Amal hai, yaane acha amal hai, iske liye wahabi puchta hai ke azaan dena kahan se sabit, kyun ke iska zikr na Hadees na hai na Quran me hai isliye isko Mustahab Amal kaha gaya hai, jaise maine kitaab likhi, ab kitaab likhni to achi baat hai, deen ki baat duniya tak pahonchegi, na kisi na sahabi ne likhi aur na hi Sarkar ne, to kaha jayega ke kitaab likhna Mustahab Amal hai, ab agar koi dawa kare ke kitab likhna sunnat hai to ap mutalba karenge ke batao Huzur ne kaun si kitab likhi To, Kabr par azaan parna ho, azaan dene se pehle durud parna ho, gyanrwi sharif karna, in sabh ke bare me hamare ullema kehte hain ke ye mustaheb amal hai, farz aur wajib nahi kehte, hamare ullema ye nahi kehte ke agar kisi ke kabr par azaan nahi di to qayamat me puch hogi, farz agar hum bolte to tum humse puchte ke gyanrwi karna kaha hai dikhao, sawaal hi ghalat karta hai wahabi

Conclusion: Ye usool yaad rakhiye hamesha, ke jab bhi wahabi puche ke Quran aur Hadees se kahan hai to usse ye kehna, ke hamara ye dawa hi nahi hai ke ye Sunnat hai ya Farz hai, hamara dawa ye hai ke acha amal hai, aur agar hamare Ullema, aiyyimmah, buzurga deen ne ye kaam kiya to unka ye karna hi acha hone ki daleel hai, isliye ke buzurga deen aur aiyyimma wo aise kaam kar hi nahi sakte jo shariyat ke khilaaf ho aur jo shariyat ke khilaaf kaam kare wo Allah ka wali ho hi nahi sakta

6. Hadees: Madina Munawwara me jo sab se pehle sahabi ka inteqaal hua unka naam tha Hazrate Usman ibn Mazun رضى الله تعالى عنه . Rasulallah ﷺ ko inse bari mohabbat thi, apne khud apne daste mubarak se kabr me rakha phir Sarkar ﷺ ne mitti daali aur phir jab kabr taiyar ho gayi to apne ek bara sa patthar kabr par lagakar nishani banadi, Huzur ne farmaya, key eh nishani hai Usman ki kabr ki, kabr ke nishaan mitey nahi aur Ahle Bait me jiska inteqal hoga mai inke barabar me dafn karunga

- Sunane Abu Dawood, Hadees 1429

7. Mazar aur Kabr par jaana Sunnat e Rasul hai

Sarkar Ashabe Uhad aur Ashabe Jannatul Baqi ke kabro par tashreef le jaate the, is ta'alluk se kai hadeesain mojud hain

Sarkar jab Meraj ke Safar par jaa rahe the, Musa عليه السلام ki kabr par apne hazri di, Safar ka maqsad, Deedar e Khuda, darmiyana me Jibreel عليه السلام ne Sarkar ko Musa عليه السلام ki kabr par rukwaya, guftagu hui phir apne Safar ko aagey farmaya, Sarkar jaa to rahe hain Meraj par, kabr par ruk kar bata rahe hain, ke kabro par jaana meri sunnat hai

To jab tum kisi ache Safar pe niklo, to meri sunnat ye hai, ke buzurgo ki mazaar par hazri de kar nikla karo

Dusri baat, Sarkar ﷺ aur Musa عليه السلام ke darmiyan, Rasul afzal hain ya Musa, Sarkar ne bataya, ke mai afzal hokar adna ki kabr par jaa raha hun, aur tu adna hokar afzal ki kabr par nahi jata

Halake Sarkar ki ye Hadees zayeef hai, ke jisne mere kabr ki ziyarat ki uspar meri shafaat wajib ho gayi.

Lekin hume fazail me aisi Hadees chalti nahi doarti hai, aur hame umeed hai, halake Hadees zayeef hai, lekin Allah se umeed to bari kawi hai

Ye Hadees bahot saare turq se ayi hai, aise me ye Hadees ko hasan kar deti hai, Imam Taqiuddin Subqi رحمه الله ne apni kitaab "Shifaus Saqaam Fee Ziyaratil Anaam" me ye sabit kiya ke ye kai snaad se ayi hai lehaza ab iska darjah hasan hai

8. Hadees: Hazrat Sufyan Tamaar se riwayat hai, maine Allah ke Nabi ﷺ ki kabr ko dekha, Sarkar ﷺ ki kabr aisi thi jaise oonth ki kohan hota hai

- Sahih Bukhari, Vol 1, Hadees 1301

9. Hadees: Rasulallah ﷺ ke kabr ki ziyarat

Hazrat Imam Taqiuddin Subqi رضى الله تعالى عنه ki kitaab "Shifaus Saqaam Fee Ziyaratil Anaam" ke Pg 137 par Hadees nakal karte hain, Hazrat Hatim رضى الله تعالى عنه riwayat karte hain, ke Allah ke Nabi ﷺ ne irshad farmaya, jisne mere wisaal ke baad meri kabr ki ziyarat ki, usne meri zindagi me meri ziyarat ki

- Imam Darkutni ne apni Sunan ke andar Vol 2, Pg 274, Hadees 92
- Imam Bahyqi ne Shoaibul Imaan, Vol 3 Pg 488 Hadees 4151
- Imam Tabrani ne Majemul Ausad Vol 1 Pg 201 Hadees 279
- Imam Zehbi ne Mizanul Aitedal Vol 7 Pg 63

Aur ek dusri Hadees me Huzur ﷺ ne farmaya ke jisne mere kabr ki bhi ziyarat ki uspar meri shafaat wajib ho gayi

10. Hadees: Shoaibul Imaan me Imam Bahyqi رحمه الله عليه ne Hazrate Ayesha رضى الله تعالى عنها se riwayat likhi hai, jab koi apna azeez ki kabr par jata hai aur wahan wo jitni dair baithta hai, sahebe kabr ka dil bahelta rehta hai

11. Abu Huraira se riwayat karte hain Imam Bahyqi رحمه الله عليه kehte hain ke Abu Huraira farmate hain ke jab koi musalman ki kabr se guzarta hai Allah ke Nabi ne farmaya, aur jab wo salam karta hai to maiyat use pehchan jaati hai aur salaam ka jawab bhi deti hai, agar na bhi pehchanti ho tab bhi salam ka jawab deti hai

- Musnade Ahmed , Hadees 25660
- Imam Hayshami ne Majmauz Zawaid me Vol 8 Pg 22 Hadees 12704 (sahi)
- Allama Sarkashi رحمه الله عليه ne Ali Jaba me Hadees 68 (sahi)
- Imam Jalaluddin Suyuti Sharaus Sudur me Pg 203
- Imam Khatib Tabrizi رحمه الله عليه Mishkat, Kitabul Janayez, Hadees 1771

12. Kabr ka aqeeda - Ghaus paak, Ghunyatut Talebeen, Pg 81, jab Rasulallah ﷺ ki kabr par jayen, peeth kaabe ki taraf aur chehra rozey ke taraf, Allah ki rehmat bhejen aur durud sharif paren, aur ye dua karen

“ ai Allah mai tere Nabi ke paas aya hun, apne gunaho ki tujhse maafi mangta hun, tujhse tauba mangta hun, tujhse ye ilteja karta hun ke tu mere liye maghfirat wajib farma de, jaise ke tune uske liye maghfirat wajib farmayi jo apke paas apki zindagi me aya apne gunaho ka iqraar kiya aur apne bhi uske liye dua e maghfirat talab ki, aur ya Allah , tune usey baksh diya. Ai Allah mai tere Nabi ke zariye mutawajje hota hun, jo rehmat wale Nabi hain, ai Allah ke Rasul mai apke zariye apne rab ke taraf mutawajje hota hun”

13. Hadees: Sahih Bukhari, Kitabus Salaha, Baab No 48

Rasulallah ﷺ ne irshad farmaya, Allah ki laanat Yahudiyon par jinhone apni Nabiyon ki kabro ko masjid bana liya. Huzur ﷺ ne farmaya, ke Kabro ko masjid ke andar dakhil mat karo, masjid aur kabr alag alag rakho

Imam Bukhari kehte hain, ke kabro ke saamne namaz parna makru hai, shirk nahi Farooque Azam ne ek martaba dekha ke Hazrat Anas ibn Malik رضى الله تعالى عنه ek kabr ke saamne namaz par rahe hain, awaaz di Anas ko, ai Anas kabr, kabr ke saamne, lekin namaz dohrane ka hukm nahi diya

14. Hadees: Huzur ﷺ se kisi ne pucha, ai Allah ke Nabi kya us wakht musalman tadad me kam honge, ke saari koame milkar musulmano ko khatm kar degi. Sarkar ne irshad farmaya, nahi, us wakht to tum bahot bari tadad me hoge, jaise dariya ya samundar kje upar jhag ki tarah honge, itni tadad me hoge, lekin hoga ye ke Allah tumhare dushmano se tumhari haibat ko nikal dega, aur tumharo dilo me wahey (tum duniya ki mohabbat me mubtila ho jayoge aur moat ko khoaf zada aur na pasand karoge) daal diya jayega.

15. Hadees: Hazrat Abudllah ibn Umar رضى الله تعالى عنه jab kisi ke ko dafn ke liye jaate, murde ko kabr me rakha jata to wo Rasulallah ﷺ ki wo dua parte jo Huzur ﷺ parte the “Rasulallah ki millat par, deen par, humne isko kabr me rakha, ai Allah isko shaitan ke waswaso se bacha”, apne ye dua Rasul ﷺ se sikhi ke jab ap ﷺ murdo ko kabr me rakhte he to ap ﷺ yehi dua mangte the

Pata ye chala, ke kabr me shaitaan aata hai, Bukhari aur Muslim ki haddess me hai, ke jab kabr par azaan do to shaitaan bhaag jata hai. Is ta'alluk Se Ala Hazrat ne pura ek risala likha hai, "Izanul Ajr Fee Aaznil Kabr", hindi me bhi hai

16. Kabro par jana aur ziyarat karna shirk nahi hai, tarika bataya

"Ghunyatut Talebeen" me Ghuas e Paak farmate hain ke, hamara aqeeda hai, ke maiy'yat apne zahir ko pehchanti hai, bil khusus jab wo jumme ke roz tulu e fajr se lekar tulu e Shaam tak uske paas aate hain

Agey dusri jagah likhte hain ke, kabr ke saamne is tarah khara ho jaise uski zindagi me uske saamne khara hota tha

Adab se khara ho, 11 martaba Sura Ikhlāas aur dusri Surten pakar iska sawaab sahebe kabr ko bakshen, aur is tarah kahe "ai Allah, agar in Suraton ki tilawat ke ajr ka mai mustahik bana hun to ye sawaab is kabr wale ko mil jaye, phir Allah se apni zarurat ka sawaal kare"

17. Mustahabe wo amal hota hai jisme sawab ki umeed hai. Ghaus Paak farmate hain, ke zaherin ke liye mustahab hai ke wo kabr aur mimbar e Rasul ke darmiyan jo kataey jannat hai isme namaz pare agar tabarrukan mimbar par haath phairna chahe to koi harz nahi

18. Kabro par aurton ka jana jayez nahi hai, chahe wo urs ho ya ghair urs ho, jamur ullema ka is par ittefaaq hai, ke kabro par aurton ki hazri durust nahi hai, namaz farz hai, jab kabr pe namaz e farz ke liye jamat ki hazri aurton ke liye nahi rakhi gayi, ziyarat to mustaheb hai, ziyarat ke liye kaise ijazat ho sakti hai.
Sunan Ibn Maaja me Nabiye Kareem ﷺ ki Hadees hai, Allah ki laanat un aurton par jo kabro ki ziyarat ko jaye